in Poland, Lithuania, and Latvia, causes great economic hardship to the orthodox Jew who refuses to work on the Sabbath, for in this way he loses two days in every week. In Poland, up to 1932, it has only been possible to obtain a few small facilities regarding the opening of shops for several hours on Sundays, while in England a law passed in 1931 permits Jews of certain districts, such as the London East End where the proportion of Jewish inhabitants is high, to open their shops on Sundays if they close them on the Sabbath. In New York a similar law was passed in 1933.

(3) THE STRUGGLE FOR NATIONAL MINORITY RIGHTS

The legal emancipation of the Jews in France was carried out on the principle that the French Jews were not a separate nationality, but Frenchmen. This principle was adopted also in other countries of Western and Central Europe, and there was everywhere a tendency to divest the Jews of their national character. They themselves did not strongly oppose the demand that they should become assimilated to their fellow-citizens. But their case in Eastern Europe was very different. In France and Germany the work of assimilation was assisted by the fact

that these two countries were nationally uniform (apart from the territory that became German through the Partitions of Poland), and that any difference in language and civilization of a small part of the population seemed anomalous.

But in Russia and Austria-Hungary, where great masses of the population were of a nationality differing from that of the State, the attempts to force these to adopt the Russian, German, or Hungarian language in place of their mother-tongue met with violent opposition.

These national struggles were also carried on by the Jews